ISAALE THAWAAB

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By Moulana Muhammad Ameen Okarvi (a.r.)

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My Eagerness to Research

A certain person has narrated his story as such that I was born in the home where people were of Ahlus Sunnah Wal Jamaa'ah. From the day I was born, I could remember my parents, brothers and sisters were all upright and pious as if I had inherited the recitation of the Quraan and steadfastness on salaah from them. I started my secular studies. When I reached middle school and attained acceptance into the ninth grade, one of my teachers started expressing profound kindness towards me due to my steadfastness on salaah. He started to create the eagerness in me to go into Deeni studies and said that now you have attained enough worldly knowledge, you should now go into the field of Deeni studies. That teacher would call himself Ahle Hadith. Through his hardwork, the flame of the desire to go deeper into Deeni studies was lit in my heart and I was ready to go ahead with it.

The Hatred for Ikhtilaaf (Differences in Opinion)

The teacher started saying that nowadays the Muslims have become the target of Ikhtilaaf. These Ikhtilaaf have thrown the ummat into a pit of destruction. It is something to contemplate upon that our Allaah is one, our Nabi is one, Quraan is one and Qiblah is one then why the Ikhtilaaf that some are Hanafi, some are Shaf'ee, whilst some are Maaliki or Hanbali? These four Imaams have broken the ummat apart. They have created Ikhtilaaf in the ummat. These Ikhtilaaf have created friction in our Masaajid. It has separated our Madaaris. Our verdicts differ. Our cry is that we should leave these Ikhtilaaf aside and unite upon one Nabi and become Ahle Hadith.

If the desire to enter Jannah is for all

Then the garb of the servitude of Muhammad y should be worn by all

I asked my teacher: "are not the Hanafis, Shaaf'is, Maalikis and Hanbalis the followers of Rasulullaah y?" The teacher replied: "the fact is that those who follow these four Mathaahib have turned away from following Rasulullaah y and have made Taqleed of these four Imaams." I asked him: "do they not believe in Allaah سُبْحَانَهُ وَتَعَالٰى and regard Rasulullaah y as their last Nabi? I am a Hanafi and I believe this. I have learnt the Quraan and learnt how to be obedient to Allaah سُبْحَانَهُ وَتَعَالٰى from a Hanafi. Day and night their teachings are that 'La Ilaaha Illallaah' is the purpose of life and 'Muhammadur

Rasulullaah' is the way of life and the success of both the worlds is in bringing alive the blessed sunnats of Rasulullaah y and propagating them to the rest of the ummat." The teacher replied: "these people are being deceived. They have been caught in the trap of differences. These are all their baseless claims. Doing all these good acts and leaving Nabi y aside takes one into sins".

In short my teacher had filled my heart with the hatred of the A'imah Mujtahideen. I even started to hate their names. I had concocted in my mind that to make Taqleed of the A'imah is innovation and shirk. The result of this was that I took out the Ikhtilaaf from my heart and became an Ahle Hadith. Now my whole life had changed. That same house in which I had learnt the Quraan, where day and night the remembrance of Allaah سُبْحَانَهُ وَتَعَالَى would take place, would seem to me as a place of shirk and kufr. I had a firm conviction in my heart that my parents, brothers and sisters, teachers and friends were all going to Jahannam. They were all against the sunnats of Nabi y. They would not attain any reward for their recitation of the Quraan nor would their salaah be accepted. Most important of all, their Imaan was not even considered.

A Strange Dilemma

I had inculcated in myself the desire to pursue Deeni knowledge. My teacher would also give me literature but that would not be enough to quench my thirst. I then turned to our school library. I had this desire to look up the life of those pious predecessors through whom Islaam had spread in this world but whichever commentator of the Quraan and Hadith, Mujaahid, Jurist and ruler in Islaam I had looked up either they were Hanafi, Shaf'ee, Maaliki or Hanbali. Now I did not see anyone in the scope of Islaam, not in my house, Masjid, Madrasah nor in the books of history. I had become so perplexed. I asked my teacher "all these pious predecessors have been Muqallideen?" The teacher acknowledged that some were Muqallideen but he mentioned regarding a few Muhadditheen that they regarded Taqleed to be an innovation and shirk. I mentioned to him "history quotes them to be Muqallideen. Why do you not prove through history that the compilers of the six authentic books of Hadith regarded Taqleed of the A'imah to be shirk and innovation?" The teacher did not provide any references but would say that history is unreliable. He said "You should only accept the words of Quraan and Hadith. Nobody can prove through Quraan and Hadith that the compilers of the six authentic books of Hadith were Muqallideen". I mentioned to him "nobody will be able to prove from Quraan and Hadith that they were Ghair Muqallideen rather nobody will be able to prove them to be Muhadditheen or Muslims too". My teacher replied: "leave all these aside. You should thank Allaah سُبْحَانَهُ وَتَعَالَى that you have been saved from all these Ikhtilaaf."

The hatred of Ikhtilaaf was created inside me and for those who created Ikhtilaaf, whether they were A'imah Mujtahideen or not, that is why I became silent in front of my teacher because he had taken me out from the fire of Ikhtilaaf. This in reality was a great accomplishment that I was blessed with the gift of unity. I had the opportunity to

repent from shirk and the innovation of Taqleed. This was all the blessings of my teacher. This was my biggest support and encouragement.

Ikhtilaaf Have Increased

I passed my matric exam with flying colours. I now decided to enrol into a college. One day I started to propagate to one of my friends about becoming an Ahle Hadith and was mentioning the harms of having differences of opinion and the virtues of unity. This friend rebuked me by saying: "with whom have you created unity? You have been cut away from your family from whom you learnt the Quraan and the Kalimah. You have been cut away from your Masjid, from the four Imaams and also from the Sahaabah Kiraam Z so why are you so persistent upon becoming united?" Upon hearing this, my head felt heavy, that the thing which I called unity is in reality causing disunity. Anyhow, I told him that I have been saved from having Ikhtilaaf. He replied: "this is also a lie!

You have not been saved from it. Amongst the A'imah there has always been Ikhtilaaf on whether 'rafa' yadain' should be made or not. When you started to make rafa' yadain, the Ikhtilaaf still remained. Yes! Before when you were not making rafa' yadain you were following the teachings of two Imaams, Imaam Abu Hanifa رَحِمَهُ الله and Imaam Maalik رَحِمَهُ الله and you opposed the teachings of Imaam Shaf'ee رَحِمَهُ الله and Imaam Ahmad رَحِمَهُ الله. Now when you began to make rafa' yadain in ten places in your salaah, you have opposed the teachings of all four Imaams. Look! The Ikhtilaaf have increased. You were aware that there are Ikhtilaaf between the four Imaams but you increased the Ikhtilaaf by crying for unity. There are so many masaa'il-laws- in which the four Imaams are unanimous but you came and caused disruption in the ummat.

For example:

1. All the four Imaams unanimously say that three Talaaqs in one sitting will be regarded as three. Thus without Halaalah to keep her will be Haraam. Now the Ahle Hadith came and made this unanimous verdict of Haraam to be Halaal. Now have you increased the Ikhtilaaf or decreased it?

2. All the four Imaams unanimously say that if the Muqtadi meets the Imaam in ruku then his rakaat will be completed even though he has not read surah Fatihah nor heard the Imaam read it. Now the Ahle Hadith regards his salaah to be incorrect contrary to the four Imaams. Has the Ikhtilaaf increased or decreased?

3. The four Imaams unanimously agree that it is not permissible to make masah on nylon socks. Wudhu will not be completed if this is done. How

many people have the Ahle Hadith given permission to make masah on nylon socks and consequently their wudhu and salaah are not accepted because if the wudhu is not correct then how can the salaah be correct?

Has the Ikhtilaaf increased or decreased?

4. The four Imaams unanimously agree that besides the four takbeeraat and salaam, the Imaam will perform the entire Janaazah salaah silently. Now the Ahle Hadith differed with the four Imaams and started performing Janaazah salaah audibly. So have the Ikhtilaaf increased or decreased?

5. All the four Imaams unanimously agree on calling out the two Adhaans for Jumaah. The Ahle Hadith differed with them by regarding one of the Adhaans as an innovation.

6. The four Imaams do not regard less than twenty rakaats of Taraweeh to be sunnat. The Ahle Hadith have differed with them and regarded twenty rakaats of Taraweeh as an innovation. So have the Ikhtilaaf increased or decreased?

I said to my friend: "OK, even though by becoming an Ahle Hadith, Ikhtilaaf and disunity has increased and spread in the ummat but I have been saved from shirk and innovation of Taqleed." He replied: "this is also a lie! Even if you have left the Taqleed of the A'imah Mujtahideen whom the great Muhadditheen, pious predecessors and great Fuqahaa made Taqleed of, you have blindly made Taqleed of your school teacher."

The difficulties of my heart has left me

The punishment of ingratitude has befallen you o stranger

That friend of mine left and I was left perplexed.

Ikhtilaaf amongst the Fuqahaa

Few days later I met my friend again. I told him that I had left the Hanafi Mathhab because of their differences with the other Mathaahib and became an Ahle Hadith so I may be saved from having Ikhtilaaf. But the previous day you proved to me that the Ahle Hadith did not wipe out any Ikhtilaaf rather they have increased it. He said: "you cannot run away from the Ikhtilaaf of those who are well educated in their field. Are there not any Ikhtilaaf between the Muhadditheen regarding a Hadith being authentic or weak, narrated directly from Nabi y or from a Sahaabah Z? Are there not any Ikhtilaaf regarding a certain narrator being reliable or not? Leave alone all the Muhadditheen, concentrate on the Ikhtilaaf of only the compilers of the six authentic

books of Hadith. You ran away from the Ikhtilaaf between the four Imaams but got caught up in the Ikhtilaaf of the compilers of the six authentic books of Hadith."

"You had also not made in depth research that Hanafi and Shaf'ee are two different Mathhab in which you see differences whereas the Ahle Hadith themselves have Ikhtilaaf amongst them. There should be a greater dislike in having Ikhtilaaf in one group." I said: "It cannot be true that there are Ikhtilaaf amongst the Ahle Hadith." He replied: "your research is very limited. Let me mention a few differences."

1. (a) If gold does not reach the Nisaab as well as silver but the value of both added together reaches the amount of Nisaab then zakaat becomes compulsory – *Abul Hassan Mia Nadheer Hussein. (Fataawa Ulama-e-Hadith, pg 85, vol 7)*

   (b) Gold and silver will not be added together rather in this case zakaat will not become compulsory – *Moulana Muhammad Yunus Muhaddith Mudarris Madrasah Nadheer Hussein (Fataawa Ulama-e-Hadith, pg 86-88, vol 7)*

   (c) The Ahadith has not mentioned anything in this regard from Nabi y. *(Fataawa Ulama-e-Hadith, pg 97, vol 1)*

2. Zakaat is compulsory upon jewellery which is worn – *Sharfud Deen*. Zakaat is not compulsory upon jewellery which is worn – *Thana-ullaah (Fataawa Ulama-e-Hadith, pg 95-96, vol 7)*

3. Zakaat is not compulsory upon stock that is to be sold *(Urful Jaadi).* Zakaat is compulsory upon stock that is to be sold. *(Fataawa Ulama-e-Hadith, pg 76, vol 7)*

4. Zakaat funds cannot be used in building a Masjid *(Fataawa Ulama-e-Hadith, pg 178, vol 7).* Zakaat funds can be utilised in building a Masjid *(Fataawa Ulama-e-Hadith, pg 221, vol 7)*

5. Whosoever from amongst the Ahle Hadith does not discharge their zakaat upon Imaam Abdus Sattaar his zakaat will not be valid *(Fataawa Sattaariya).* It is impermissible and Haraam for Imaam Abdus Sattaar to accept zakaat funds *(Fataawa Ulama-e-Hadith, pg 263, vol 7)*

6. It is permissible to give zakaat funds to a non Muslim *(Fataawa Ulama-e-Hadith, pg 275, vol 7).* It is not permissible to give zakaat funds to a non Muslim *(Fataawa Ulama-e-Hadith, pg 291, vol 7)*

7. It is necessary to make the person whom you are giving the zakaat funds to, the owner *(Fataawa Ulama-e-Hadith, pg 256, vol 7).* It is not necessary to make him the owner *(Fataawa Ulama-e-Hadith, pg 234, vol 7)*

8. One tenth of the crops are compulsory only upon the owner of the land and the farmer, not upon the crops of a blacksmith, barber or a laundryman when it reaches the Nisaab *(pg 136, vol 7).* One tenth of the crops of a blacksmith etc will be compulsory when it reaches the Nisaab *(pg 136, vol 7)*

9. The interest money which a person derives from a savings account is permissible according to Moulvi Abdul Waahid Gaznawi *(pg 305, vol 7)*. A few of the Ghair Muqallid Ulama regard it as Haraam.

10. There are two types of Haraam wealth. The first type is attained through one's choice, for example: money derived through prostitution and gambling. The second type is that money which is attained forcefully, for example: stealing etc. A few Ulama (Ahle Hadith) regard the first type to be Halaal after repenting. The second type will be regarded as Haraam *(pg 272, vol 7) – Moulana Thana-ullaah Amritsari.* Some Ulama (Ahle Hadith) regard the first type as Haraam. There are no proofs of it becoming Halaal *(pg 272, vol 7) – Moulana Sharfud Deen.*

Look at these ten examples of Ikhtilaaf amongst the Ahle Hadith themselves in matters pertaining to wealth. Now it is necessary for you to repent after lying that since the Ahle Hadith have come about, the Ikhtilaaf have all finished. The Ahle Hadith have increased the Ikhtilaaf!

Who is a Muhammadi?

I said to him "a Hanafi is not a Muhammadi". He replied: "a Hanafi is double Muhammadi! Because he recites the Kalimah of that Nabi whose name is Muhammad y and the name of the person who compiled the works of the great Imaam Abu Hanifa رَحِمَهُ الله who explained the blessed shari'ah of Rasulullaah y was Muhammad Bin Hassan Ash-Shaibaani رَحِمَهُ الله. You are a graduate of matric yet you claim that a Hanafi is not a Muhammadi whereas the Sheikhul Islaam of your deviated sect, Moulana Thana-ullaah Amritsari accepts the Mirzaais to be Muhammadis. Hence he writes: 'no matter what amount of Ikhtilaaf there may be between the other sects of Islaam but the defining factor which is والذين معه (those who are with him) includes everyone to be a Muhammadi.

That is why even if they have great Ikhtilaaf but by this defining factor of being a Muhammadi, there should be رحماء بينهم (compassion) amongst us. I am the greatest enemy

of the Mirzaais but because of this defining factor of being a Muhammadi, I also include them in it'. *(Akhbaare Ahle Hadith Amritsar, 16th April 1915)*"

Hatred for kufr and shirk

I said to him: "The Ahle Hadith issue verdicts of kufr and shirk against the Ahnaaf and the Muqallideen. Thus I am saved from those verdicts by becoming an Ahle Hadith". He replied: "You seem to be very naive. Who informed you that these verdicts could not be issued upon you? You must have heard of Moulana Thana-ullaah Amritsari." I said: "I certainly have. He was the Sheikhul Islaam of this group. He was also known as Munazir-e-Islaam and Sher-e-Islaam." He said: "Do you know that the Ahle Hadith travelled to Haramain Shareefain to issue a verdict of kufr against him?

Read the decisions of the jurists of Makkah and Hijaaz and see for yourself how he has been proven to be a more despicable kaafir than Firoun. **The Ahle Hadith have regarded the Guraba-e-Ahle Hadith to be worse disbelievers than the kuffaar of Makkah. The Ahle Hadith themselves issued a verdict of kufr against Moulana Abdullaah Rupuri. In the present day, the 'Mas'oodi' deviated group has emerged calling themselves Jamaa'atul Muslimeen and they regard the rest of the Ahle Hadith to be non Muslims."**

This left me baffled that I was tricked into staying away from Ikhtilaaf but instead I was pushed further into it. I was cut off from the Sahaabah Z, rebelled against the A'imah Mujtahideen and hated the Awliya Allaah. I was taken away from making Taqleed of the Mujtahideen and was made to make Taqleed of myself as if I was made to turn away from those people who were appropriate of being followed and the garland of Taqleed was put around the neck of he who was not worthy of it. If only I had cut myself off from everyone but at the same time be part of them then it would have been alright but now I am not part of anyone. Try reading to me the book *'Nuzulul Abraar'* of Moulana Waheed-uz-Zamaan and listen to how many curses I invoke upon him then read to me the book *'Budoorul Ahillah'* of Nawaab Siddiq Hassan Khan and listen to how I praise him. Read to me the book *'Urful Jaadi'* of Meer Noor-ul- Hassan and listen to how I swear him. Now my friend had left and I sat in silence thinking that O Allaah! My condition has become like the famous saying *'he does not belong anywhere'*.

I did not unite with Allaah nor did I meet the idols

Rather I have been stranded in between

Days were passing by in this condition that I finally decided to take admission into college. Now my thirst for knowledge was growing and I was really confused upon my previous research so I thought that I should go deeper into my research. I was more inclined towards the recitation of the Quraan. I would take out time from my college studies and busy myself with the recitation of the Quraan and I became more eager to read about the meaning and the commentary of the Quraan.

Ahle Quraan

I had a professor in college who would see me reciting the Noble Quraan. On one occasion he asked me: “what group are you affiliated with?” I replied: “I am an Ahle Hadith.” He said: “I was also an Ahle Hadith but when I started to research about the Noble Quraan, I became disgusted with the Ikhtilaaf of the Ahle Hadith. Even though the scholars of the Ahle Hadith had tried to persuade me but I myself had reached a conclusion that they themselves were not satisfied about their Masaa’il. How could they satisfy someone else? Thus I turned towards the Quraan and became an Ahle Quraan. You should also read their literature. All the Ikhtilaaf and confusion will be solved.” The Professor handed me two books. Both the books were written by Gulaam Ahmad Parwez. One was called *‘Quraani Faisle’* and the other was called *‘Maqaame Hadith’*. I became extremely delighted. According to my daily practise, I would finish the recitation of the Quraan and become involved in reading these books.

The recitation of the Noble Quraan

In it was written that to believe that one will attain reward by reciting the Quraan but not understanding it is contrary to the beliefs of the Quraan. This belief is in reality a memorial from the time of the magicians *(Quraani Faisle, pg 104).* I sat in astonishment and thought that every Muslim, day and night reciting the noble Quraan does not attain any reward whatsoever. In the morning, I went to the Professor immediately and asked him: “it is stated here that to recite the Quraan without understanding it is futile. I recite the Quraan frequently and I send the rewards of it to my elders. All this was done in vain because if I did not receive any reward, how can I send the rewards over to them?” The Professor replied smiling: “a person does not attain any reward here and if he does attain any reward then too his rewards cannot be sent over to anyone else.”

Isaale Thawaab

From this you may have seen that how the belief of Isaale Thawaab is against the belief of being rewarded for one’s action. Only Allaah سُبْحَانَهُ وَتَعَالٰى knows where people get such beliefs from, which the Quraan was revealed to eradicate, more so when the Quraan is present in front of us in its actual form. No eye on the surface of this earth may have seen such great alterations in the Quraan. *(Quraani Faisle, pg 98)*

I requested my Professor that I would like to remove all Ikhtilaaf from my heart. Please guide me as to what I should do. He replied: “the only solution to be saved from Ikhtilaaf is that one should become an Ahle Quraan. Look! If any fiqhi Mas’ala is presented in front of you then the first question that arises is that ‘is this the Mas’ala upon which the verdict has been given or not?’. Similarly the question arises in the field of Hadith that ‘is this Hadith authentic or weak?’ Some might say that it is authentic while some may claim that it is weak and the differences will never be erased. Yes! You will never hear a person claiming an aayat of the noble Quraan being weak that is why no Ikhtilaaf will remain”.

Refutation of Hadith

Whilst my Professor was speaking on this subject, he presented a passage from the book of Parwez saying: "the conspiracies which was plotted to keep the Muslims away from the Quraan was that firstly, this belief should be created that Rasulullaah y would receive revelations besides that which has been secured in the Quraan which will be in the same scale as the Quraan. This revelation is called 'Riwaayaat' that is why 'Riwaayaat' is regarded as Deen. Thus this belief was inculcated into the hearts of the people and narrations were being conspired and as time went by a great amount of narrations were compiled. This is how another Deen was made up in which people were being lured into, besides that which Allaah سُبْحَانَهُ وَتَعَالَى had revealed. This Deen was named sunnat of Rasulullaah y". *(Maqaame Hadith, pg 421, vol 1)*

He further writes: "anyhow, this conspiracy was plotted and the Muslims supported this conspiracy for the betterment of Deen. The result of both was the same, that the Muslims regarded the conspiracies as their Mathhab. They labelled it 'Revelation which is not recited' and put it on the same scale as the Quraan". *(Maqaame Hadith, pg 122, vol 2).* Thereafter, my Professor said: "look! The Quraan which has been revealed in the Arabic language from Allaah سُبْحَانَهُ وَتَعَالَى was changed into six non Arabic Quraans and named 'Sihah Sittah'. It is these Ahadith which is the root of all Ikhtilaaf. It will be impossible to have unity without leaving these Ahadith that is why the only solution of creating unity is to only accept the Quraan and nothing else."

Are there Ikhtilaaf in the interpretations?

I asked my Professor if there are any Ikhtilaaf in the recitation of the Noble Quraan. He answered me in the affirmative and said that there are seven or ten authentic recitations which differ from the next recitation. So I exclaimed: "sir! I had become an Ahle Hadith to save myself from the Ikhtilaaf of the four Imaams but then I got trapped in the Ikhtilaaf of the Imaams of the six authentic books of Hadith and now you are propagating to me that I must accept seven or ten Ikhtilaaf! These Ikhtilaaf that you are telling me are regarding the words of the Quraan. Is every Muslim who accepts the Quraan unanimous in accepting those Masaa'il which the Ahle Quraan have taken out from the noble Quraan? For example, your Mr. Parwez claims that to obey Allaah and his Rasool y means to accept the authorities and اولو الامر means to accept those who work under it (*Ma'ariful Quraan, pg 623, vol 4)* and Rasulullaah y does not have the right of obedience *(Ma'ariful Quraan, pg 616, vol 4)* and finality of Nabuwat means that now people are only in need of guiding principles and they will extract rulings in light of these principles *(Saleem ke Naam, pg 103, vol 2)*. The laws of the Quraan were for the era of Nabi y. *(Nizaam Rububiyat, pg 25)*. Akhirah means the future *(Saleem ke Naam, pg 124, vol 2).*

Jannah and Jahannam

Jannah and Jahannam are not places in reality. It is the condition of a person *(Lugaatul Quraan, pg 449, vol 1)*. 'Malaaikah' means that psychological being which creates an effect on the hearts of the people *(Iblees wa Adam, pg 195).* I asked him: "have the Arab

and non Arab commentators of the Quraan interpreted these aayats which Parwez regards as the Masaa'il of the Quraan, in the similar manner?" My Professor replied: "the Ulama have not only rejected these Masaa'il but the Ulama have issued a verdict of kufr concerning a few Masaa'il upon which there are signatures of approximately one thousand and twenty seven Ulama". I asked him: "was this verdict issued and sent to Parwez in his lifetime?" He replied: "certainly! This verdict was issued by Allaamah Muhammad Yusuf Banori Town Jami'atul Uloom Al Islaamiyah. Parwez read this verdict so many times and wrote harsh words against those Ulama in a letter but could not provide answers to the proofs that were presented to him. Thereafter, Moulana Abdur Rasheed Nu'maani replied to his letter but Parwez did not reply to that letter". I said: "Every time I tried to save myself from Ikhtilaaf, I became trapped in more. I am confused as to which path to tread now."

He was in the midst of confusion when one of his friends arrived. When the friend heard his incident, that friend brought him to me (author) and he related the entire incident to me. **I told him that one of the reasons for your confusion is that you have very limited knowledge regarding Deen. The second reason is that besides having very limited knowledge, your pride and arrogance have taken you away from the Ulama and the pious predecessors.**

The confines of Ikhtilaaf

I said to him: "you are not even aware of the confines of Ikhtilaaf. There are three types of Ikhtilaaf."

1. **The first type is the Ikhtilaaf is between Islaam and kufr.** To accept all the requisites of Deen is Imaan and to reject any of the requisites of Deen or to make a wrong interpretation of it is kufr. Similarly understanding the obedience of Allaah and His Rasool y to mean obedience to the authorities is kufr. Also if a person understands اولو الامر to mean all those who work under the authority is clear kufr or to claim that the sunnats of Rasulullaah y was to be practised only in the lifetime of Rasulullaah y and in the present day it is not necessary to follow it, is outright kufr. To understand the finality of Nabuwat to mean that now we will solve all our problems by ourselves is also kufr and to regard the laws of Islaam such as Zakaat, Sadaqah, charity and inheritance to be confined to the era of Rasulullaah y is open kufr.

2. **The second type of Ikhtilaaf is within the circle of Islaam.** It is known as the differences between sunnat and innovations. The Qadariyah, Jabariyah and the Mu'tazila are innovated groups. **Those who entirely reject Isaale Thawaab, Tawassul and that Rasulullaah y is alive in his grave are excluded from the Ahlus Sunnah Wal Jamaa'ah and are innovators.**

3. **The third type of Ikhtilaaf is within the circle of Ahlus Sunnah Wal Jamaa'ah which is the differences of the A'imah Mujtahideen.** The Ikhtilaaf amongst the Sahaabah, Muhadditheen and the Fuqahaa are counted amongst this type. The Ikhtilaaf of the intellectuals are always overlooked. **The Ikhtilaaf between the doctors are overlooked but the Ikhtilaaf of a potter with a doctor cannot be overlooked. A judge's Ikhtilaaf in the explanation of law can be overlooked by another judge but a shoemaker has no right to differ with a judge.**

   <u>Example:</u> your temperament is very strange that those Ikhtilaaf which could be overlooked like the Ijtihaadi Ikhtilaaf of the four illustrious Imaams, you could not overlook them but that Ikhtilaaf which cannot be overlooked which is the Ikhtilaaf between sunnat and innovation, kufr and Islaam, you have overlooked them. You are like a sick person to whom two Muslim doctors had prescribed different Halaal medicines but he became aggravated and went to the non Muslim doctors. They too had prescribed different medicines for him so certainly this difference is worse than the first difference. He had gone to an atheist doctor and the doctor told him to first negate Allaah, to take away the difference between Halaal and Haraam from your heart then you can attain my medicine but his prescription still differed from the others so this difference in reality is the worst.

   Where are the Ikhtilaaf?

I said: "those Ikhtilaaf which are generally overlooked, for example Ikhtilaaf between judges, lawyers and doctors are definitely evident around us but in our country we only follow one Mathhab and read one mode of recitation. There have been no fights or arguments. Centuries have passed and people are still carrying out their religious duties with unity and love. In Sri Lanka, they only follow the Shaf'ee Mathhab. No Hanafi or Maaliki has ever objected to them because everyone follows one Mathhab and read one mode of recitation in their locality and there are no arguments amongst each other.

For so many centuries there have been four judges and four Imaams in Makkah which is the centre of Islaam but in other countries, people have always practiced on one Mathhab. The benefit of this was that everyone knew that the headquarters of Islaam has accepted the four Mathaahib to be true and a fifth Mathhab could never be formed nor initiated. The other countries consisted of only one Mathhab out of the four. Read through the history of India and Pakistan. Islaam had reached here in the second century. From the second century to the thirteenth century the Ahlus Sunnah Wal Jamaa'ah only followed the Hanafi Mathhab. In the interim they would travel for Hajj but they would leave as Hanafis and return as Hanafis.

In the era of the British, a few people created Ikhtilaaf by bringing in a few Masaa'il of the Shaf'ee Mathhab. They would create Ikhtilaaf themselves then cause uproar about it. They definitely fit the saying *'thieves cause uproar'*. In the twelfth century, thousands of kuffaar became Muslims and followed the Hanafi Mathhab. Those who were creating Ikhtilaaf spread a notion which never crossed the minds of the kuffaar since there was only one Mathhab prevalent here, that if a kaafir has to become a Muslim then which Mathhab should he follow? Whereas it is clear that even today, there is only one Mathhab which is prevalent and that is the Hanafi Mathhab and those who create Ikhtilaaf are Laa Mathhabis. Why should not a kaafir ask which mode of recitation from the seven modes should he recite when becomes a Muslim? The fact is that there has only been one mode of recitation which has come down consecutively through all generations and recited by every Muslim. That kaafir would also recite the mode of Qaari Hafs which has been passed down consecutively, when he becomes a Muslim and he will act upon the sunnat of Rasulullaah y through the Hanafi Mathhab."

The professor and his student started saying to each other: "Look! Allopathy, homeopathy, the Greek indigenous system of medicine and ayurvedic type of treatments are all present here but we have never created an uproar about it but there is only one Mathhab here out of the four which is the Hanafi Mathhab but we have destroyed the minds of the people by telling them that there are four Mathaahib because of which we have also become insane. Oh Allaah! Save us from this insanity and keep us steadfast and safeguard that one Mathhab which has been practiced upon in this country through the generations. Ameen."

Isaale Thawaab

Now they started claiming that the belief of Isaale Thawaab is against the noble Quraan. It is stated explicitly in the Quraan ليس للانسان الا ما سعى *(man shall have only that for which he strives)* and in another place it is stated ولا تجزون الا ما كنتم تعملون *(and you will be repaid only for what you did)* I said to them: "Allaah سُبْحَانَهُ وَتَعَالٰى has commanded قل رب ارحمهما كما ربيني صغيرا" *(O my Rabb show mercy to them as they had raised me when I was young)* I asked: "has not Allaah سُبْحَانَهُ وَتَعَالٰى commanded to make dua for one's parents?" they replied: "yes! Certainly" I then said: **"is this dua only confined to be made only in their lifetime or also when they pass away?" they replied: "even after their demise."** I asked: "will there be any benefit for the parents or has the Quraan mentioned this in vain?" They replied: "it will definitely benefit them." I said: "this is what is called Isaale Thawaab.

The efforts are from the children's side whilst the parents are benefitting from it." They started saying: "the reason for the parents benefitting from the efforts of their

children is because they are the cause of their existence in this world. It does not benefit anyone else besides the parents." I said: "The Quraan speaks about the dua of Nuh عَلَيْهِ السَّلَام رب اغفرلی ولوالدی ولمن دخل بیتی مؤمن و للمؤمنین والمؤمنات و لا تزد الظالمین الا تبارا *(O my Rabb! Forgive me, my parents, whoever enters my home as a mu'min and all the Mu'mineen and Mu'minaat. Increase the oppressors only in destruction.)* **This aayat of the Quraan mentions the dua made for every mu'min male and female.** So did Allaah سُبْحَانَهُ وَتَعَالَى say to Nuh عَلَيْهِ السَّلَام that I have accepted your dua on behalf of you and your parents because they were the cause of you coming into existence and your dua which was made on behalf of the entire Mu'mineen from within your locality and outside your locality has been rejected? And in future, do not practise such worthless acts? This dua is your doing! It will only benefit you and no one else! For others to attain benefit from your efforts is against my laws!?" They started saying: "It definitely benefitted everyone." I said: "this is what is meant by Isaale Thawaab. By rejecting Isaale Thawaab, are you not rejecting the Quraan?" They replied: "Yes! This is in reality clear rejection of the Noble Quraan." I said:

"The Quraan also speaks about the dua of Ibraheem عَلَيْهِ السَّلَام رب اجعلنی مقیم الصلوة و من ذریة ربنا و تقبل دعاء ربنا اغفرلی ولوالدی و للمؤمنین یوم یقوم الحساب *(O my Rabb! Make me one who establishes salaah and my progeny aswell. O my Rabb! Accept my prayer. O our Rabb! Forgive me, my parents and the Mu'mineen on the day when reckoning shall commence.)* Ibraheem عَلَيْهِ السَّلَام had made this dua for the entire Mu'mineen but he was forbidden from making dua for his father because of him being a kaafir. Even a Nabi's dua could not benefit him whereas he was not forbidden to make dua for the Mu'mineen. Through this it becomes evident that the rewards reach the Mu'mineen but not the kuffaar so why are you including yourself from amongst the kuffaar? Other aayats of the Quraan also make this point clear."

Deprivation of the Munaafiqeen

استغفرلهم او لا تستغفرلهم ان تستغفرلهم سبعین مرة فلن یغفر الله لهم ذالك بانهم كفروا بالله ورسوله والله لا یهدی القوم الفسقین

Seek forgiveness for them or do not seek forgiveness for them. Even if you seek forgiveness for them seventy times, Allaah will never forgive them. That is because they disbelieved in Allaah and his Rasool y. Allaah does not guide the disobedient ones.

It becomes evident that the kuffaar do not gain any benefit from the dua of forgiveness from a noble Nabi even if he has to seek forgiveness on their behalf seventy times. May Allaah save us. (Thus why do you include yourself to be from amongst the kuffaar and Munaafiqeen by rejecting Isaale Thawaab?)

There is no Janaazah Salaah for a kaafir

ولا تصل على احد منهم مات ابدا ولا تقم على قبره انهم كفروا بالله ورسوله وماتوا وهم فسقون

Do not perform salaah for any of them who die and do not stand over their graves. Undoubtedly they disbelieved in Allaah and his Rasool y and died as disobedient people.

Janaazah Salaah is also a form of Isaale Thawaab

Since the deceased gains benefit through Janaazah salaah that is why with regards to a mu'min it is mentioned in a Hadith that perform Janaazah upon every noble and wretched person but a kaafir does not receive any rewards that is why to perform Janaazah salaah upon them has been severely forbidden, that is why those who completely reject Isaale Thawaab should proclaim that we will not perform Janaazah salaah upon anyone and nor should anyone perform Janaazah salaah for us and those who claim that Isaale Thawaab would only benefit a person if he is the means of something then he should also proclaim that only my children should perform Janaazah salaah upon me. Janaazah salaah should not be performed upon those who do not have children and besides my children no one else should participate in the Janaazah salaah. Rather if they are bold and have the courage then they should proclaim that we are Ahle Quraan because we are not required to act upon that which is not proven through the Quraan for example, to bathe the deceased and to enshroud him with the kafan, to perform the Janaazah salaah which is mentioned in the Hadith, to escort the deceased to the graveyard in a hearse or to bury his body in a grave which was dug by people because I will not be punished nor rewarded in such a grave. Bury me in such a grave which is dug by Allaah سُبْحَانَهٗ وَتَعَالٰى where I will be punished or be rewarded.

Janaazah salaah is a form of Isaale Thawaab that is why Rasulullaah y has mentioned اذا صليتم على الميت خلصوا له الدعاء **"When you perform salaah upon the deceased then make dua for him with sincerity"** (Ibne Maajah) Rasulullaah y did not mention here that nobody should perform Janaazah salaah besides one's children. Similarly so many duas are narrated from Nabi y in the books of Ahadith which he used to recite in the Janaazah and this Janaazah salaah has been practised upon successively through the generations in the ummat and its only objective is Isaale Thawaab.

To make dua at the graveside

عن عثمان بن عفان رضى الله عنه قال كان النبى صلى الله عليه عليه وسلم اذا فرغ من دفن الميت فقال استغفروا لاخيكم واسئلوا له التثبيت فانه الآن يسئل

It is narrated from Hadhrat Uthmaan Bin Affaan Z that when Nabi y would free himself from burying the deceased, he would say “seek forgiveness for your fellow brother and ask for his steadfastness because now he is being questioned.”

Seeking forgiveness is also the effort of the living through which the deceased receive benefits. It is not confined that only the children should make dua. This also proves that the deceased is questioned in that grave.

The conqueror of Egypt, Hadhrat Amr Bin Aas Z (passed away in 43A.H) mentioned “when you have freed yourself from burying me then throw soil over my grave then remain at my graveside for the duration in which it takes one to slaughter a camel and distribute its meat so that I may gain familiarity through you and think of what answers to give to the angels of my Rabb”. *(Sahih Muslim, pg 76, vol 1)*

Allaamah Nawawi رَحِمَهُ الله (676 A.H) mentions in the commentary of this Hadith that this Hadith proves that one will be questioned in the grave and will be either punished or rewarded and **to remain for a little while at the graveside after burial is desirable** وفيه ان الميت حينئذ يسمع من حول القبر“The deceased then listens to what is happening around his grave.”

Faqeeh Qaadhi Khan (592 AH) writes:

ان قرأ القرآن عند القبور ان نوى بذالك ان يونسهم صوت القرآن فانه يقرأ فان لم يقصد ذالك فالله تعالى يسمع قرأءة القرآن حيث كانت

“If a person recites the noble Quraan at the graveside with this intention that by his recitation, the deceased will become familiar with his voice then he should definitely recite the noble Quraan and if he does not have this intention then Allaah سُبْحَانَهُ وَتَعَالى listens to the recitation of the Quraan wherever it is recited.” *(Fataawa Qaadhi Khan pg 791 vol 4, Fataawa Alamghir pg 377 vol 4)*

Note: i.e. if one intends to send rewards to the deceased then he may recite the Quraan from wherever he is. However if he wishes to familiarise the deceased with his recitation then he should recite the Quraan by the deceased's graveside.

Dua when visiting the grave

To visit the grave is sunnat and to make dua for the deceased while visiting is also sunnat. This dua is also Isaale Thawaab and it is not confined to children that nobody else can make this dua rather it can be made by everyone.

السلام عليكم اهل الديار من المؤمنين والمسلمين وانا ان شاء الله بكم لا حقون نسال الله لنا و لكم العافيه

"Peace be upon you O Mu'mineen and Muslimeen of this dwelling and we will certainly meet you if Allaah wishes. We ask Allaah to grant you and us safety". *(Muslim, pg 1, vol 314)*

From the era of Rasulullaah y, Sahaabah Z and Taab'een till this day and age, every Muslim in every place have always conveyed their salaams and made dua for the deceased when they visit their graves and nobody had rejected this Isaale Thawaab. Upon this they said: "we also say that it is permissible to make dua for the deceased". I said to them: "**This dua is the efforts of the living from which the deceased receives benefit.** The aayat by which you have been confused, its meaning is clear and evident. For example, you teach in your college for the entire month so definitely you are going to be paid in its return and that money will belong to you but if you yourself take that pay and hand it over in Sadaqah to a person in need or as a gift to a friend then now he will own that money. Similarly, the rewards of your effort and hardwork will be given to you. Yes! After you receive the rewards you should also ask Allaah سُبْحَانَهُ وَتَعَالى that whatever reward I have received, pass it over to so and so person then he will receive that reward too.

You also know that Rasulullaah y has mentioned الدعاء مخ العبادة that dua is the core of worship, so when you accept that a person receives the core then the peel of the fruit also comes with it. And the reward for what a living person does is definitely received by the living. The reward is passed onto the deceased through dua that O Allaah pass this reward over to so and so person. Whether this dua is made by the tongue or by the heart, Allaah سُبْحَانَهُ وَتَعَالى knows the secrets of the heart and this matter (Isaale Thawaab) is strongly accepted that no one between the throne of Allaah سُبْحَانَهُ وَتَعَالى and the earth have denied it."

والذين امنوا واتبعتهم ذريتهم بايمان الحقنا بهم ذريتهم وما التنهم من عملهم من شئ كل امرئ بما كسب رهين

Those who carry out good deeds and whose progeny follow them in Imaan, we shall join their progeny with them without reducing anything from their deeds. Every person shall be detained for his actions.

Allaah سُبْحَانَهُ وَتَعَالى has mentioned in this aayat both His qualities that through the good doings of those with complete Imaan, Allaah سُبْحَانَهُ وَتَعَالى shows His mercy upon their children by elevating the status of those with a lesser degree of Imaan to be with those with complete Imaan. Whereas justice demands that reward and punishment should be given proportionately to the acts committed.

والذين جاءوا من بعدهم يقولون ربنا اغفرلنا ولاخواننا الذين سبقونا بالايمان ولا تجعل فى قلوبنا غلا للذين امنوا ربنا انك رؤف الرحيم

Those who come after them say "O our Rabb! Forgive us and our brothers who passed before us with Imaan. And do not place any impurity in our hearts against those who have Imaan. O our Rabb! Indeed you are most forgiving, most merciful."

Look! The duas of those who came afterwards are being passed on to those who have preceded them and this is what is meant by Isaale Thawaab.

تكاد السموت يتفطزن من فوقهن والملائكة يسبحون بحمد ربهم و يستغفرون لمن فى الارض الآ ان الله هو الغفور الرحيم

The skies can almost be torn apart from above as the angels glorify the praises of their Rabb and seek forgiveness for those on earth. Behold! Allaah is certainly the most forgiving, the most merciful.

It is evident from this aayat that the angels in the heavens seek forgiveness from Allaah سُبْحَانَهُ وَتَعَالى for the people on earth and Allaah سُبْحَانَهُ وَتَعَالى forgives those on earth because of the duas of the angels.

The people on earth receive benefit through the efforts of those in the heavens. The lower class people receive benefits through the efforts of the higher class. The predecessors receive benefit through the duas of those who have come after them. This is the mercy of Allaah سُبْحَانَهُ وَتَعَالى and this is Isaale Thawaab.

The great mercy of Allaah سُبْحَانَهُ وَتَعَالى

مثل الذين ينفقون اموالهم فى سبيل الله كمثل حبة انبتت سبع سنابل فى كل سنبلة مائة حبة والله يضاعف لمن يشاء والله واسع عليم

The likeness of those who spend in the way of Allaah is like a grain which grows seven ears, in every ear (there are) a hundred grains. Allaah increases for those whom he wills. Allaah is all embracing, all knowing.

Look! Justice demands that a person should be rewarded once for each grain he spends but it is the mercy of Allaah سُبْحَانَهُ وَتَعَالٰى that he multiplies the reward of one grain to more than seven hundred. The grain is given by Allaah سُبْحَانَهُ وَتَعَالٰى and the great rewards are also from His mercies.

اللهم انی اسئلك من فضلك و رحمتك

Sadaqah Jaariyah

انا نحن نحی الموت و نکتب ما قدموا و آثارهم و کل شئ احسینه فی امام مبین

Verily only we revive the dead and record what they send ahead and the trails they leave. We have meticulously recorded everything in the clear book.

Meaning those good and evil actions which he has sent forward and the effects of those good and evil actions which he has left behind for example, a book which he has written or knowledge which he has spread or a structure which he has built or a good action which he has initiated or a bad which he has innovated are all included in it.

The Hadith mentions: It is narrated from Hadhrat Abu Huraira Z that Rasulullaah y has mentioned that when a person passes away, his actions are withheld from him except three: Sadaqah Jaariyah, knowledge which people are benefitting from and pious children who engage in dua for their parents. *(Sahih Muslim, pg 41, vol 2)*

It is also narrated from Hadhrat Abu Huraira Z that Rasulullaah y mentioned that a mu'min does not receive any reward for his actions after his demise except for that knowledge which he has learnt then propagated, or a pious child whom he has left behind or the noble Quraan which he has left behind or a Masjid or a dwelling for the travelers which he had constructed or a well which he had dug or that wealth which he had given in charity when he was alive and in good health. *(Ibn Maajah, pg 22)*

It is narrated from Jareer Z that Rasulullaah y mentioned that whoever initiates a good practice in Islaam, then for him is its reward and the reward of those who practice upon it after him, without decreasing anything from the reward of those who practise upon it. And whoever initiates an evil practise then upon him are its sin and the sin of those who practise upon it after him without reducing any sin from those who practise upon it. *(Sahih Muslim, pg 341, vol 2)*

Making Isaale Thawaab in the form of Sadaqah

عن عائشة رضی الله عنها ان رجلا اتی النبی صلی الله علیه وسلم فقال یا رسول الله ان امی افتلتت نفسها ولم توص واظنها لو تکلمت تصدقت افلها اجر ان تصدقت عنها؟ قال نعم

It is narrated from Ayesha رضي الله عنها that once a man came to Rasulullaah y and said that his mother had suddenly passed away and she did not bequest anything and I think that if she had spoken then she would have given something in charity. Thus now if I give something in charity on her behalf then will its reward reach her? Rasulullaah y said yes. *(Bukhari, pg 386, vol 1 – Muslim, pg 324, vol 1)*

عن عبدالله بن عباس رضى الله عنهما ان سعد بن عبادة توفيت امه وهو غائب عنها فاتى النبى صلى الله عليه وسلم فقال يا رسول الله ان امى توفيت وانا غائب عنها فها ينفعها ان تصدقت عنها؟ قال نعم فقال انى اشهدك ان حائطى المخراف صدقه عنها

It is narrated from Abdullaah Bin Abbaas Z that Sa'ad bin Ubaadah's Z mother had passed away whilst he was on a journey. When he arrived, he came to Rasulullaah y and said: "O Rasulullaah! My mother has passed away whilst I was on a journey, if I give some charity on her behalf will it benefit her?" Nabi y replied: "yes." Sa'ad responded by saying "I make you witness that my orchard 'Mikhraaf' is given in charity on her behalf". *(Bukhari, pg 386, vol 1)*

عن ابى هريرة أن رجلا قال للنبى صلى الله عليه وسلم ان ابى مات وترك مالا ولم يوص فهل يكفى عنه ان اتصدق عنه؟ قال نعم

It is narrated from Abu Huraira Z that a person once said to Rasulullaah y "indeed my father has passed away and he has left some wealth and he did not bequest anything. If I give something in charity on his behalf will it suffice?" Rasulullaah y said: "yes". *(Muslim)*

عن سعد بن عبادة قال يا رسول الله ان ام سعد ماتت فاى الصدقة افضل؟ قال الماء فحفر بيرا وقال هذه لام سعد

It is narrated from Sa'ad Bin Ubaadah Z that he asked Rasulullaah y: "what is the best form of charity?" Rasulullaah y replied "water". So Sa'ad Z dug a well and said this is on behalf of Umme Sa'ad". *(Musnad Ahmad)*

عن عبد الله بن عمر ان العاص بن وائل نذر فى الجاهلية ان ينحر مائة بدنة وان هشام بن العاص نحر خمسة وخمسين وان عمرو سأل النبى صلى الله عليه وسلم عن ذالك فقال اما ابوك فلو اقر بالتوحيد فصمت وتصدقت عنه نفعه ذالك

It is narrated from Abdullaah Bin Umar Z that Aas Bin Waa'il had taken a vow to slaughter one hundred camels in the days of ignorance. His son, Hishaam Bin Aas had slaughtered fifty five camels on his behalf. Amr asked Rasulullaah y regarding it. Rasulullaah y said "if your father had accepted Tawheed and you had fasted or given charity on his behalf then he would have benefitted from it." *(Musnad Ahmad)*

It is proven from these authentic Ahadith that if charity is given on behalf of the deceased then its reward will reach the deceased. Rasulullaah y had encouraged Hadhrat Sa'ad Z to give water in charity because of there being a shortage of water at the time. From this, it is known that whatever fulfills the necessities of most of the people in need, then it will reap the most reward and the more reward a person gets, the more reward he will send forward. That is why a person should consider whilst making Isaale Thawaab that the deceased should receive maximum amount of rewards.

Isaale Thawaab in the form of Hajj

عن ابن عباس رضى الله عنهما ان امرأة من جهينة جاءت الى النبى صلى الله عليه و سلم فقالت ان امى نذرت ان تحج فلم تحج حتى ماتت، افاحج عنها؟ قال حجى عنها- ارأيت لو كان على امك دين اكنت قضيته؟ اقضوا الله فالله احق بالقضاء

It is narrated from Hadhrat Abdullaah Bin Abbaas Z that a woman from the tribe of Juhainah came to Rasulullaah y and asked "my mother had taken a vow to perform Hajj and she passed away before fulfilling that vow. Should I perform Hajj on her behalf?" Rasulullaah y replied "perform Hajj on her behalf. Tell me if your mother had a debt upon her then would you have fulfilled it? Similarly pay the debt due to Allaah as Allaah has more right to the debts." *(Sahih Bukhari, pg 250, vol 1)*

Isaale Thawaab in the form of recitation of the Quraan

عن عبد الرحمن بن العلاء بن اللجلاج عن ابيه قال قال ابى اللجلاج ابو خالد رضى الله عنه يا بنى اذا انا مت فالحد لى فاذا وضعتنى فى لحدى فقل بسم الله و على ملة رسول الله صلى الله عليه و سلم ثم سن على التراب سنا- ثم اقرأ عند رأسى بفاتحة البقرة و خاتمتها فانى سمعت رسول الله صلى الله عليه و سلم يقول ذالك

Abdur Rahmaan Bin Alaa Bin Lajlaaj narrates from his father, that his father said that my father, Lajlaaj Abu Khalid Z said "Oh my son! When I pass away, dig for me a grave. When you place me in my grave than read 'Bismillaahi Alaa Millati Rasulillaah y' then level the soil upon me thereafter read the beginning verses and the last verse of Surah Baqarah because indeed I have heard Rasulullaah y reading it." *(narrated by Tabraani in his Kabeer and the chain of narrators are authentic – Majma'-uz-Zawaaid, vol 3, pg 44)*

عن عبد الله بن عمر رضى الله عنه قال سمعت النبى صلى الله عليه و سلم يقول اذا مات احدكم فلا تحبسوه واسرعوا الى قبره واليقرأ عند رأسه بفاتحة البقرة و عند رجليه بخاتمة البقرة

Abdullaah Bin Umar Z mentions that he heard Rasulullaah y saying "when someone from amongst you passes away then do not delay his Janaazah, take him quickly to his grave and read the beginning verses of Surah Baqarah at his head side and the last verse of Surah Baqarah by his feet." *(Baihaqi)*

Imaam Baihaqi mentions that this Hadith is Mauqoof (the chain of narrators is only till Ibne Umar Z), but I say that this 'Mauqoof' narration is like 'Marfoo'' (i.e. narrated from Nabi y) and it has been the practice of the ummat to read the beginning verses of Surah Baqarah till 'Muflihoon' by the head and the last verse of Surah Baqarah by the feet of the grave.

اخرج الخلال فى الجامع عن الشعبى قال كانت الانصار اذا مات لهم الميت اختلفوا على قبره يقرون له القرآن

It is narrated from Imaam Sha'bi رَحِمَهُ الله that when anyone from the Ansaar passed away then they would recite the Quraan by the grave of the deceased.

اخرج ابو محمد السمر قندى فى فضائل قل هو الله احد عن على رضى الله عنه مرفوعا: من مر على المقابر وقرا قل هو الله احد عشر مرة ثم وهب اجره للاموات اعطى من الاجر بعدد الاموات

It is narrated from Hadhrat Ali Z that Rasulullaah y said "whosoever passes by a cemetery and recites 'Qul Huwallaahu Ahad' eleven times then conveys its rewards to the deceased; he will receive the same amount of rewards as the number of deceased in the cemetery."

عن ابى هريرة رضى الله عنه قال قال رسول الله صلى الله عليه و سلم من دخل المقابر ثم قرا فاتحة الكتاب و قل هو الله احد والهكم التكاثر ثم قال اللهم انى جعلت ثواب هذا ما قرأت لاهل المقابر من المؤمنين والمؤمنات كانوا شفعاء له الى الله تعالى

It is narrated from Hadhrat Abu Huraira y that Rasulullaah y mentioned "whosoever enters a cemetery then recites Surah Fatihah, Surah Ahad and Surah Takaathur, then says O Allaah, I convey the rewards of the Quraan which I recited to the mu'min males and mu'min females of this cemetery, they will intercede on his behalf".

عن انس رضى الله عنه ان رسول الله صلى الله عليه و سلم قال من دخل المقابر فقرأ سورة يسين خفف الله عنهم و كان له بعدد من فيها حسنات

It is narrated from Hadhrat Anas Z that Rasulullaah y said “whosoever enters the cemetery and recites Surah Yaseen, Allaah lessens the punishments of the grave and the person who recites it will receive the same amount of rewards as the number of deceased”.

Hammaad Makki رَحِمَهُ الله narrates that one night I went to visit a cemetery in Makkah. I put my head on one grave and fell asleep. I dreamt that the people of the graves are sitting in a group. I asked them “is it already the day of judgement?” They replied: “no, one brother read Surah ‘Qul Huwallaahu Ahad’ and conveyed its rewards unto us. It has already been one year and we are still distributing its rewards.” This narration was mentioned by Imaam Suyuti رَحِمَهُ الله in Sharah-us-Sudoor.

Allaamah Neemwi رَحِمَهُ الله mentions that even if these narrations have some weakness in them but collectively it proves that there is a place for it in Shari’ah.

Isaale Thawaab in the form of Qurbaani

Imaam Abu Dawood رَحِمَهُ الله has opened a chapter in his famous Abu Dawood Shareef on *Pg 385 vol 2*, ‘The chapter on making qurbaani on behalf of the deceased’ and in this he mentions a narration on the authority of Ali Z that he would always slaughter two goats for qurbaani after the demise of Rasulullaah y. When asked about this Ali Z said: “Rasulullaah y had bequest me to make qurbaani on his behalf”.

Now this is something to think about that if the Rasool of Allaah has the desire for the reward of qurbaani to reach him then his followers are more in need of it. Thus if Allaah سُبْحَانَهُ وَتَعَالَى has given someone the ability then he should do qurbaani on behalf of the deceased. They will also receive the reward in lieu of every hair on the animal’s body.

The desire to understand the Noble Quraan

After listening to all of this the Professor exclaimed “I had a great desire to read the meaning of the Noble Quraan, but after listening to all of this I have become scared, because the meaning that I had understood of an aayat was in reality against the meaning of another aayat. It was also against the Ahadith of Rasulullaah y and the teachings of the Ahlus Sunnah Wal Jamaa’ah. Now because of this fear I have become despondent that I will never be able to understand the Noble Quraan”. I said to him “there is no need

to become despondent, however to have fear of becoming opinionated in Deeni matters is a great bounty of Allaah سُبْحَانَهُ وَتَعَالٰى .

You should certainly take benefit from the Noble Quraan, but to benefit from the book of law properly you need to understand it from those who are experts in the field of law and to benefit from the book of medicine properly you need to understand it form an expert doctor. Similarly for one to have the desire to understand the Noble Quraan is very great indeed, but to understand it properly you should buy the Tafseer *'Ma'ariful Quraan'* of Mufti Shafi رَحِمَهُ الله and go to an upright aalim for lessons. If someone ever quotes an aayat of the Quraan to you to prove something you should at once resort to *'Ma'ariful Quraan'* to check its commentary. If it is not clear to you then ask an aalim regarding its meaning. Through this (if Allaah Wishes) your desire to understand the Noble Quraan will be fulfilled and you will be saved from having your own opinions and the misguidance of others".

Hence, to show him an example, I read out to him the Tafseer of those same aayat which I stated earlier and he became extremely delighted. He promised that he will never depend upon his own deficient opinions and research in Deeni matters or the deficient opinions of others. I said to him "then (if Allaah Wishes) you will be saved from all the confusion which has surrounded you because of these deficient opinions and research".

To have a connection with the pious

I said to him "just as it is necessary to make Taqleed of the predecessors in masaa'il to stay firm on Deen, similarly it is even a greater need to take allegiance and stay in the company of the pious". He said "I find myself in the same confusion in this too; some say that a certain saint is good whilst others say that another is better. Who should a person turn to?" I said to him "the same principle applies here, that towards whom pious Ulama and respected Muftis turn, you should regard taking allegiance to that saint and staying in his company is a blessing and you should also humbly present yourself in his company. By having love and showing devotion and respect towards him and being obedient in his ways of reformation, a handful of dirt can turn into gold. A person will soon become firm and steadfast in his beliefs and actions as if it was the effect of alchemy. This can only be achieved by staying in their company and having a connection with them. Those in this field have even said:

To spend a little time in the company of the Awliya

Is better than a hundred years of obedience without pride

Without straightening these pious saints' shoes, it is practically impossible to reform ones' self". The Professor started saying "I have been so negligent in this regard till today." I said to him "do you have a choice to remove this negligence?" He replied "yes! I do have the choice." I said "act upon this choice or else this negligence changes into destruction then instead of having devotion for the pious the heart will be filled with destruction and if Allaah forbid, he does not recover from this condition then this destruction will turn into hatred and if even now this heart is not cured then this hatred turns into enmity and it is mentioned in a Hadith Qudsi من عادى لى وليا فقد اذنته بالحرب that whosoever has enmity for the pious then indeed I wage war against him. *(Bukhari)*

Once a person reaches this stage, he becomes despondent of attaining reformation that is why one should pay attention to this. In the famous Hadith which is known as Hadith-e-Jibraeel, the three main branches of Deen are mentioned: Imaaniyaat, Islaamiyaat (i.e. Aqaaid and A'maal) and Ihsaaniyaat. Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thanwi رَحِمَهُ الله has gathered these three branches in his Beheshti Zewar. It is necessary for you to read it and stay in the company of the pious."

Obligatory and Optional

Worship in Islaam has been divided into two parts: Faraa'idh (obligatory) and Nawaafil (optional). If Allaah سُبْحَانَهُ وَتَعَالى had left it upon his servants to make as much worship as they want then there would have been a majority of those who might never worship and if Allaah سُبْحَانَهُ وَتَعَالى had only appointed few rakaats of salaah then there would have been so many pious people who would have longed that if only Allaah سُبْحَانَهُ وَتَعَالى had given us permission to worship Him more. That is why there are some worships in Islaam which has been made obligatory that all work should be left aside to fulfill this obligation and if someone wishes to attain more reward and closeness to Allaah سُبْحَانَهُ وَتَعَالى then he can do so by performing optional acts of worship as much as he desires. The more sugar a person adds the sweeter it will become. However, the nature of Islaam is that it is necessary to have a congregation and announcement in obligatory acts of worship and it is desirable to have individuality and quietness in optional acts.

For example, emphasis has been given on performing obligatory salaah with Adhaan and Iqaamah in congregation but if one performs his optional and sunnat salaah at home then this will be more preferable, however, if someone begins to pray the sunnats after Zuhr in congregation then certainly those who are aware of the injunctions of Islaam will regard this as an innovation and label this act as impermissible.

Similarly, one form of Isaale Thawaab is Fardhe Kifaayah (everyone will be absolved if a few from the community carries out this act) and that is Janaazah salaah. This is performed in congregation. After that one may keep on making Isaale Thawaab his entire life but it will be against Shari'ah to make it in congregation and by

notification like it is against Shari'ah to perform sunnat and optional salaah in congregation.

Now to make Isaale Thawaab after Janaazah salaah upon one's parents will be regarded as optional. To appoint a day or to gather everyone by making an announcement so that it may be in congregation is against the nature of Shari'ah and this will be regarded as an innovation especially according to the Ahnaaf. It is necessary for one to stay away from innovations as this is more severe compared to other sins because the sins of stealing etc is recognised as a sin. That is why to repent from it is easier that one's heart reprimands him and the public also has an eye on him, but the sin of innovation is in the form of a good deed and it is not recognisable. It adorns itself in the form of the love of Rasulullaah y or the love of Awliya Allaah or sympathy for the deceased. That is why those who are neglectful of the shar'ee injunctions of Deen do not regard it as a sin but rather they regard it as a good deed. Thus, if he regards it as a good deed, he will not dislike what he is doing. Similarly those who are ignorant will also understand this innovation to be a good deed that is why this sin tends to spread and as innovations creep into our society, the light of sunnat becomes dimmer. Thus, it is necessary to keep away from these innovations whilst making Isaale Thawaab.

Another thing to be aware of is that when making Isaale Thawaab, if a person does it from his own wealth then it is alright. However if he makes Isaale Thawaab from the estate of the deceased before distributing it, then it will be necessary for the inheritors to agree to this. There should be no minor from amongst the inheritors nor should anyone be absent or else instead of attaining reward one will be sinful. That is why first the estate of the deceased should be distributed. Thereafter Isaale Thawaab should be made from one's own share of the wealth.

Conclusion: nobody from amongst the Ahle Sunnah Wal Jamaa'ah negates Isaale Thawaab entirely. The innovators like the Mu'tazila sect reject Isaale Thawaab and from amongst the Ahle Sunnah Wal Jamaa'ah, the Ahnaaf say that Isaale Thawaab is permissible and correct whether a good deed is carried out physically or financially.

Sheikh Ibn-ul-Humaam رَحِمَهُ الله narrates from Imaam Abu Hafs Kabeer رَحِمَهُ الله that Anas Z asked Rasulullaah y: "O Rasulullaah, the charity that we give and the Hajj that we perform and the duas that we make on behalf of the deceased, does its rewards reach them?" Nabi y said: "yes! Its reward does reach them and they become very happy just as when someone gives you a gift and you become happy."

Thereafter Ibn-ul-Humaam رَحِمَهُ الله narrates a few more Ahadith and mentions "these narrations that I have mentioned and those that I have left out due to the fear of it becoming lengthy, the common factor in these Ahadith which has reached the status of Tawaatur (succession) is that **any good deed that a person does and sends the reward over to the deceased, then the deceased will receive its benefit"**.

May Allaah سُبْحَانَهُ وَتَعَالى grant us the ability to do good deeds and may Allaah سُبْحَانَهُ وَتَعَالى also grant us the ability to continue making Isaale Thawaab for the deceased. Ameen.

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